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*The Good Samaritan; or, Charity to Strangers
Recommended.*

A
S E R M O N,
P R E A C H E D

IN THE
Parish Church of HIGH-WYCOMBE, Bucks,
FOR THE
French Refugee Clergy.

ON SUNDAY, the 2d, of JUNE, 1793.

By the Rev. WILLIAM WILLIAMS, A. B.
Of Worcester College, Oxford.

Published by Request, and for the Benefit of the said Clergy.

For I was an hungred, and ye gave me meat: I was thirsty, and
ye gave me drink: I was a stranger, and ye took me in. Matth xxv. 35.

Who hath this world's good, and seeth his brother hath need, and
shutteth up his bowels of compassion from him, how dwelleth the
love of God in him. 1 John, iii 17.

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and J. Cooke, Oxford.



A SERMON, &c.

LUKE x. 36, 37.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves.

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

DELIGHT and improvement, are the consequences of an humble and attentive perusal of the *word of God* : impenetrable is the head, that can read therein without admiration ; and unrenewed is the heart that can daily meditate thereon without amendment.

OUR text is the application of a parable which exemplifies this remark in the strongest manner, a parable which must command praise from the Critic, while it both charms and edifies the Christian.

It is my intention through Divine Assistance, to open and explain this part of Holy Writ with

some reference to our Spiritual, as well as our Temporal State ; and lastly, I am to solicit for some distressed brethren whose case calls aloud for your benevolence. Having done this, I have discharged *my* duty ; effectually to enforce compassion exceeds all mortal power—it is the prerogative of *Him alone* who can give the word success, who can touch with a *living Coal* the speaker's lip, and with a heavenly flame the hearer's heart ; who can open the hand of a covetous *Zaccheus*, and enlighten an uninformed *Lydia*, that the one may give *liberally to the poor*, and the other attend *gladly on the word*.—May such be your attention, and such the result of this *Labour of Love*, and to God be all the praise.

THE 25th verse of the Chapter, whence the text is taken, informs us, of the circumstance that gave rise to it. We read that, *A certain Lawyer stood up and tempted Jesus, saying, Master, what shall I do to inherit eternal life ?* It can scarcely be necessary to observe that the term *Lawyer* in those days conveyed a very different signification from that it now bears, it implying then, one who expounded the Mosaic Law to the people : they were in general—Enemies to Christ*—Oppressors

* Matth. xxii. 35 Luke vii. 30.

of the poor†—and perverters of the truth‡; three most heinous sins, and from which we ought to pray God to deliver us ! And they were capable of disseminating mischief far and wide, from their abounding in worldly knowledge, while destitute of that true *wisdom* which *cometh from above*.

He stood up and tempted Jesus. It does not appear that he was asked *his* opinion, but he chose to demand an answer (as many think) with the utmost self-confidence that he could perform whatever was necessary to obtain everlasting life. From this conduct let us learn, that meekness is not only pleasing in the sight of God, but is the proper frame of mind wherewith to receive Divine Teaching*, while an haughty spirit and irreverent air, evince a temper and disposition of mind if not totally alienated from God, at least too proud to ask, too inattentive to receive wisdom. Let us remark also, how prone the nature of fallen man is to *evil* ; to collect it even from good,—and to distil poison from the sweetest flower ! The study of the *Holy Law*‡, the pu-

† Matth. xxiii 4. ‡ Matth. xxiii- 13. Luke xi. 53. The reader will recollect that in Scripture Language, Scribes and Lawyers or Doctors of the Law mean the same thing. Comp. the above Texts and Matth. xxii. 35. with Mark xii 28.

* Psalm xxv. 9. Isaiah lx1. 1. James i. 21. ‡ Rom. vii. 12.

rity of its precepts, and the unfinning obedience it requires, had neither taught him humility, or convinced him of *sin** ; but see Divine wisdom correcting human folly, and making the *wrath of man* to praise his name, and instruct his people.

Master, what shall I do to inherit eternal life ? He did not come for *instruction*, the question being on the written Law, which it was his business to explain ; and he required what *Jesus* thought† was necessary that eternal life might be obtained, that it might come as an inheritance, and not as a *free gift*. And do not too many in our generation endeavour to inherit life eternal through the works of the Law by which *no flesh shall be justified* : Trusting in that *Egyptian reed of mere morality*, and living in a *form of Godliness*, while dead to its power ? And on the other hand, how many, it is to be feared, are lulled into a presumptuous hope that their *names are*

* Deut. XXvii. 26. Gal. iii. 10. Rom. iii. 20. † The question being so determined by the Jewish Doctors, that for a different answer he might have been accused of heresy, Dr. Barrow concludes it was his intention to inform against him ; others judge much more favourably of the Lawyer's conduct : I should be happy to join with the latter number would Scripture bear me out ; but I can find no intimation of this kind, on the contrary, I read that he came expressly to tempt ; and I fear he returned to murmur and blaspheme, not to praise and adore.

written in the Lamb's book, while their bodies and souls are in *Satan's* service: living in their sins, and trusting to be saved by their knowledge—by dead works, and unoperative faith; a faith in which they are out-done by Devils, for these *believe and tremble*†, while they believe and mock. Let us beware, my Brethren, lest our words and actions are at variance: The Lawyer had Lord and Master on his lips, but he had the enmity of the wicked one in his soul: he was *furiously raging against the Lord, and his Anointed**; exciting every effort, assaying every stratagem; if he gave *flattering titles*|| to Christ, it was the better to conceal his views; thus ironically praising those Abilities he was confident of excelling; and imposing on that candour he sought to ensnare.—But God can bridle the pride of a *Sennacherib*§, and defeat the Counsel of an *Ahitophel*†.

Jesus said unto him, what is written in the Law? how readeſt thou? When our Lord said *how readeſt thou*, it is possible that he alluded to the daily service of the Jews.—The words, *Thou ſhall love the Lord thy God*, being then and continuing still to be daily read in the morning service of the Synagogues. Tho' to Christ all hearts were “ open

† James ii. 19. *Psalm ii. 1. || Job xxxii. 21 22.

§ Isaiah xxxviii. 29. † 2 Samuel xvii, 14:

" all desires known, and from him no secrets
 " were hid", though *never man spake like him*,
 and he himself was the great *Law-giver* of his
 people ; such was his humility, that he mildly
 condescends to ask even this Disciple his opinion !
 While we short-sighted mortals, are too apt to
 dictate, where we ought to learn ; to usurp the
 Prophets chair, when we should sit at his feet ;
 and to condemn *by appearance* when we ought to
 seek righteous judgment.

The Lawyer does not appear in the least
 disconcerted, on the contrary seems happy in
 this opportunity of displaying his talents, and
 vaunting his excellence.—This pride of heart,
 this knowledge which puffeth up, is of most dan-
 gerous consequences to man. For the sake of
 gratifying it, we lose sight of every other object,
 and suspend every other pursuit, he therefore
 replied, and no doubt without hesitation ; and one
 would think for a moment, that he had forgot the
 intent of his coming to detect JESUS, in his
 zeal to expose himself. His answer is.—*Thou
 shalt love the Lord thy God with all thy heart,
 and with all thy strength, and with all thy mind ;
 and thy neighbour as thyself, and he said unto
 him, thou hast answered right : This do, and
 thou shalt Live.* " Do it perfectly and thou wilt
 have

have a legal claim to life ; or cultivate this temper *sincerely*, and God will not leave thee finally to perish, but will give thee all necessary discoveries of his Will, in order to thine eternal Salvation. And thus our Lord still answers us from his Word, that we must *keep the commandments of God*, while we are looking to *Him as the end of the Law for Righteousness*.*

But he willing to justify himself, said unto Jesus, and who is my neighbour ? Interpreters are not agreed in the meaning of these words, for it doth not appear what occasion he had for any justification of himself : No accusation had been brought against him ; nor had any one charged him with any neglect or contempt of the Law. Besides : it is not clear how any justification of himself could arise out of this question, or any answer that might be given to it. || Whether the corrupt and limited notions of neighbourhood which the Jews had, enabled him to justify himself, and to display the virtue of his character, or whether it arose from a conviction in his own mind that he had fallen short even of *their* requirements, cannot now be ascertained : But let the motive be what it may, by God's over-ruling providence

* Rom. x. 4. Doddridge's Fam. Exposit. vol. 2. Sect 107. || Sherlock on the Text, vol. 4. p. 189. Edit 1775.

it occasioned a parable containing several great truths of the Gospel, dressed in the most exquisite imagery, and calculated to produce the best effects on our principles, and our practice.†

And Jesus answering, said, A certain man, i. e. who was a Jew, went down from Jerusalem to Jericho:—This circumstance is finely chosen, for so many robberies and murders were committed on this road that Jerome tells us it was called the bloody way: And Jesus as he was on his way to Jerusalem when he delivered this parable, it is not improbable that he was nigh to the place where the scene of it is laid, which could not fail of making a stronger impression on the audience, and which places the whole in a most beautiful light. And not content to rob him of his treasure, they strip him of his raiment, and depart leaving him half dead.

† If the Reader wishes to consult what others have written on this parable, and by way of elucidating its component parts, he may refer to Sherlock as above, Sterne, vol. 1. ser. 3. Whitby on Matth. xxii. 37—39. Hervey's Theron and Aspasio, vol. 1. Bragge on the parable ser. 7 vol. 2. Dodd on the parable ser. 20 vol. 4. Stanhope's Epist. and Gospels, v. 3. Bos Exercitationes p. 24: Wolfius on the Text: Lightfoot's, Hor. Heb: in loc. together with the different Commentators, and especially the Writings of the FATHERS, who to save frequent reference are here mentioned one for all, and to many of whom the Author confesses his obligations in different parts of this discourse.

And

And by chance, or as the word may be rendered, and far more scripturally—By Divine Providence, there came down a certain Priest that way, (very many Priests and Levites dwelling at Jericho.) This Priest, was one who taught others the lively lessons of humanity and charity, and was therefore under the strongest obligations to exemplify them in his own practice.—He, alas! Just glances an eye upon the deplorable object, sees him stretched on the cold ground and weltering in his blood, but takes no farther notice, he passes by!

Scarce was he departed, when a *Levite* approaches. One would have thought he must have shewed mercy, it was his duty so to do. (Heb. v. 2.) When he came, *he looked on*—took an attentive and leisurely survey of the case; which diversifies the idea and heightens the picture of Jewish inhumanity, for tho' every gash in the bleeding flesh cried and pleaded for compassion,—The minister of the sanctuary neither speaks a word to comfort—nor moves a hand to help!"

"Last comes *a certain Samaritan*, one of the abhorred nation, whom the Jew hated with

† KATA SUKUREIN. Dr Gell says, the word may well be derived from SUN and KURIOS. The Lord, as from SUKUREIN to happen, Eney p. 337.

the most implacable malignity—whose very touch was defilement : But tho' the Levite (to use the words of an elegant writer) had neglected an expiring brother—tho' the high-priest withheld his pity, from one of the Lord's peculiar people.—The very moment *this Samaritan* sees the unhappy sufferer, he melts into commiseration ; he forgets the embittered foe, and considers only the distressed fellow-creature.—He springs from his horse, and resolves to intermit his journey ; The Oil and Wine intended for his own refreshment he freely converts into healing Unguents ; He binds up his wounds with bandages, probably torn from his own garments ; he sets the distressed stranger upon his own beast, while he walks on foot ; and with all the assiduity of a servant—with all the tenderness of a brother—conducts him to an Inn. Nor is this all, there he deposits money for his present use—charges the host to admit nothing that may tend to the recovery and comfort of his guest, and promises to defray the whole expence of his maintenance and cure."

The same judicious writer observes —That nothing can be more judiciously circumstanced than the principal figure in this description. Had the *Calamity* befallen a *Samaritan*, it would have made
but

but feeble impressions of pity, and these perhaps immediately effaced by stronger emotions of hate. But when it was a *Jew* that lay bleeding to death the representation was sure to interest the hearer in the distress, and awaken a tender concern. Had the *relief* been administered by a *Jew*, the benevolence would have shone, but in much fainter light; whereas when it came from the hands of a *Samaritan*, whom all the Jews had agreed to abjure, to execrate, and to rank with the very fiends of hell; how bright—how charmingly and irresistibly bright, was the lustre of such charity! Consider the temper, expressed in that rancorous expression—*thou art a Samaritan and hast a devil*—compare that inveterate malevolence with the benign and compassionate spirit of our amiable traveller, and say whether you ever beheld a finer or a bolder contrast? Whether you ever saw descriptive painting more justly designed, or more happily executed?

OUR blessed Lord having concluded the parable, proceeds to *apply* it by asking the Lawyer, *which now of these three were neighbor unto him that fell among the thieves?* He answers, *he that showed mercy unto him.* Our Saviour approves his judgment, and bids him *Go, and do likewise!*

We have now considered the *literal* interpretation of this parable; and as it enforces in such
strong

strong terms, the duty of *compassion to strangers*, we have dwelt so long on this part of our subject (being led thereto on the present occasion) that we can but *briefly* shew the *spiritual* meaning thereof, and which explication has the sanction of men whose judgments are as mature, as their doctrines are evangelical.

By this *certain man*, we understand *Adam* and consequently *every Son of Adam* born into this world. "The whole human race, (says *St. Austin*) is represented to us by that man who was left half dead, in the road, whom the Priest and the Levite contemned, and to whose relief the Samaritan came." —By *Jerusalem*, is represented Paradise, or that happy state enjoyed before the fall.—By *Jericho* this world, or a state of sin.—By *going from Jerusalem to Jericho*, if applied to *Adam*, his departing from God in obeying the Serpent; or considered in a fuller sense, *human nature* in general which wanders from God, goes about in this wilderness of sin, and seeks comfort in the valley of the shadow of death.—By *the thieves* may be represented Sin and Satan, these stripped him of his raiment or *first righteousness*, and spiritually wounded him, leaving him *half dead*. Tho' he was alive in his body; he was dead in his soul; and applied to *us*, it shews poor human nature wounded and bruized, left
more

more than half dead, and stripped of all its valuable perfections by this merciless robber, and powerful Adversary of mankind.—And when neither the *Priest* nor the *Levite* had compassion on him, i. e. When neither the *Levitical Law*, nor the sacrifices offered by *Jewish Priests* administered any relief—then glorious and reviving Truth! *The Good Samaritan*, Jesus Christ came from his blessed dwelling, kindly made towards us, bound up our wounds and bruises, and applied the sovereign balsam of his own blood, signified by *pouring in wine*, his precious blood being the fruit of the *true vine*, and the sacramental emblem of his great sacrifice ;—And by *Oil* the healing influences of the Holy Spirit, called in Scripture, *the oil of Gladness*.—By *setting him on his own beast*, some have understood in allusion to the Scripture metaphor, Heb. xiii. 9. The Doctrine of the Gospel :—Or, by the beast of burden we may suppose is meant the *body* or *human nature* of Christ laden with our sins, for *the Lord hath laid on him the iniquities of us all*.—By the *Inn*, is represented the Church, “ which like the heaven to which it leads, receives all comers, and opens its doors to, and gladly admits the penitent who are desirous of admittance into its hospitable bosom.”—By the *two pence* is set forth the Old and New Testaments, “ Which equal in value,

lue, are stamped with the same image, bear the same Authority, and are the same current coin of the same heavenly King"—By *the Host*, The Ministers and Pastors of the Church, who are to provide for the wants, and supply the necessities of those committed to their charge. And Lastly, by *the Samaritan* going away, may be prefigured Christ's Ascension on high, to grant *gifts unto men*, to fit them for their work and office, until he shall come again, to give them eternal life. His occasions, indeed would not allow him to stay with us till all the effects of his goodness were accomplished, but he hath left us in safe hands, and hath given commission for a constant supply of Spiritual sustenance and remedies; which those who distribute faithfully, he will certainly when he comes repay; and those who receive regularly and thankfully, he will as certainly heal and nourish unto everlasting life.

To enlarge on these important particulars, would much exceed our time, but the inference deducible therefrom is short and easy—it is, *if God so loved us, how ought we to love one another!*

The religion of Christ Jesus, is a practical religion; it desires us to *Go, and do likewise!* And what excuse can we plead, if after leaving it, we

shut

Shut up our bowels of compassion towards our fellow-creatures? Gratitude to God, is best shewn in good-will to men; though we offered thousands of rams, and ten thousand rivers of oil unto the Lord with these he will not be pleased; "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justice, *to love mercy*, and to walk humbly with thy God."!

Called upon by our Sovereign, and our Diocesan, we have it in command to represent unto the compassionate of all denominations, "That by the dreadful persecutions of the French Clergy, which took place in France, in August and September last, many thousands of them sufferers alone for conscience sake were driven into these dominions, without any means of livelihood or support, and have been wholly maintained and supported for above six months by voluntary contributions, but the committee finding their resources begin to fail have besought His Majesty's permission that a collection should be made in the different parishes of the Kingdom, and that the ministers in each parish, may be enjoined to exhort their parishioners to a liberal contribution."

I cannot suppose for a moment, that any of you will withhold your assistance on this occasion; on the contrary, I am convinced, you will rejoice in the opportunity afforded of relieving these distressed strangers, who beseech us to grant them, not the superfluities, but (for a little time) merely the necessities of life: What I am now going to mention, arises from no distrust of your better judgment and liberality,† but is intended to remove those objections which a superficial view may have given rise to:—The warmth of passion, always requires the correction of reason and the generous need to attend the voice of prudence; but are there not inconveniences on the opposite side? are there not errors on diametrically a contrary principle?—When sentiments are uttered from the *head*, which want the correction of the *heart*!

WERE not this the case, would any man object that they were—foreigners—strangers—priests—That, others can better give—that you can-

† The Author trusts the Reader, is of the same description with his much respected auditors whom he has never found wanting in every charitable work: he would be happy to extend the confidential hope he has above expressed to every person in the Kingdom, but there are men—(their number thank God is small) who pine at this instance of national Munificence: We pity the delusions of ignorance, and drop a tear over untutored humanity; but what shall we say to those who in this enlightened age, are darker than their rude forefathers;—Who under this merciful dispensation, are more cruel than the roving Savage; And who give themselves up, to the narrow prejudices of Bigotry, the Turbulent Gulls of passion, the continued torments of envy, and the dreadful leadings of Malevolence,

not

not *here* spare your charity?—My Brethren, such is not the language of sensibility; such are not the sentiments of Christianity; the heart has no share in these doctrines; and the bible, disclaims them: if they are uttered,* it must be when every generous spark is lost in frigid apathy—When the man feels nothing of God or goodness—When he is out of humour with himself, and is more disposed repiningly to murmur, than thankfully to adore the *all-bounteous giver* of every good, and who hath crowned him with innumerable blessings who is unworthy the least of all his favours! “Who has given us the whole Creation, and taught us to apply the most unweildy things in nature for our use, the most disagreeable to our pleasure; the most poisonous to our health.”†

As to their being *strangers*. This, instead of an objection *against* should be an argument *for* them. The parable represents a *stranger*, it represents an enemy, it represents an abhorred enemy, for the Jew's hatred of the Samaritan was almost as implacable as the malignancy of Satan! But are we not commanded to esteem him as our neighbour, and are we not to *love our neighbour as ourselves*? should we stand disputing upon trifles,

* Ashton on 1 Peter iv. 10. † See the writers on John iv. 9.

when a brother lies starving with hunger, nakedness, and cold? God forbid! Christianity did not descend from heaven, teaching us to assist those only who can *recompence again*, which is mere selfishness; but the glorious gospel of the Lord Jesus Christ, instructs us to love one another, to *love even our enemies*, and 'instead of blunting the sensibility, deadning the voice, or opposing the progress of humanity; it comes to give permanency to these principles and efficacy to this pursuit. It informs us that *riches take to themselves wings and fly away*, and that prosperity and adversity are the servants of God, that he *saith to one go, and he goeth, and to another come, and he cometh!* That relief I am now soliciting for these distressed Clergymen, may within a century be asked with equal earnestness for the offspring of the richest of my hearers!—And let me observe, *strangers* are particularly recommended to our care, by that God, whose servants we profess to be, and in that book, by which we walk and worship. *I was an hungred, said the blessed Jesus, and ye gave me meat, I was thirsty, and ye gave me drink, I was A STRANGER and ye took me in, Naked, and ye cloathed me. Then shall the righteous—the truly righteous who renounce all human merit and self-righteousness answer him, Lord when saw we thee in this situation? And the King shall answer—Inasmuch as ye have done it unto*
on^o

one of the least of these my brethren, ye have done it UNTO ME. Away then with such narrow prejudices — henceforth, expunged be the word *stranger* from the record of our minds, eradicated be the idea, dropped be the distinction; — unless the term be mentioned, the thought be indulged, the difference be drawn, to excite our liberality.†

It has been said with equal inconsideration — “ They are *Catholics and Priests* and might have remained. They might indeed have remained, had they been of the disposition of it is to be feared many they have left behind: they might have remained had they no conscience to attend to, no oaths to value, no King to respect, no God to adore. These we have every reason to believe were their motives, the unprincipled are fond of change, and men of unfixed principles have no objection to unsettled states: the conscientious man adheres to what is right, and supports the sacred cause of truth, wherever her

† The Reader is desired to peruse attentively the following texts, among many others which might be adduced, Ex. xxii 21. Lev. xxv. 35. Job xxxi. 32. Pro. xxvii. 2 Isa. lviii. 7. Ezek. xviii. 7. Matth. v. 44. Luke xiv. 12—14. Heb. x. 30. Rom. xii. 20. 1 Tim. v. 10. John 5.

banner is displayed, however, few her followers. Call their notions erroneous, and their cause madness.—Call those murders at which human nature shudders, glorious sacrifices ; distinguish a day which should be for ever blotted from their Calendar, as a *Proud day*—But at least give these sufferers credit for integrity of *intention*, if you expect the same candid judgement to be extended to *yourself* : give credit for integrity of intention at least, when you see a man perfer cruel banishment, to ignoble ease ; confiscation of goods, to the accumulation of wealth ; and even death, to dishonour,†

† In the above no censure is meant to be conveyed of the fir French Revolution. The allusion is, to the massacres that have taken place, and particularly to *The Murder of Louis XVI.* on this *All Parties* seem agreed and have in the strongest terms expressed their adhorrence of this most atrocious Act. Among other valuable publications on this subject. See Bishop Horley's sermon before the Lords 30 Jan. last. Dr. Hunter's and the Rev. Mr. De Coetlogon's sermons, &c. &c. The first of these has provoked the rage, and called forth the puny efforts of a nameless writer, who in order to blaspheme his God, and insult his Country ; Consigns St. Paul 'to the gallows,' and glories in the death of a martyred King !!!

To

To the suggestion that they are *Catholics* and *Priests* an answer will *scarce* be needed: every Protestant must revolt at the uncharitable thought. Who makes it an objection in this enlightened age that the supplicating object is of a different persuasion? For their faith and worship they must answer unto God. We pray in our Church for the conversion of Jews, Turks and Infidels, and these clergy are neither one nor the other, but were they of this description, they are surely the objects of our prayers? And the hand that *faith* lifts up in *prayer*—*love* must extend in *Charity*.

Were some of you ship-wrecked or cast on a foreign shore, should you be suffered to die of hunger, because you *dissented* from the natural religion? Pardon the Egotism, would you wish to see me wandering about the streets of *Paris*, with scarce a coat on my back, or a shoe on my foot? A compassionate friend pleads for me, and I am insulted for my misfortunes, and reproached for my religion; they are afraid of the *Teacher*, and therefore would starve the *man*; and because they have idle fears, they must have hard hearts! My brethren, such a conduct would better resembled the selfishness of a bigot, than the liberality of a Philosopher; the malice of a Devil,

Devil, than the charity of a Christian. Our religion implants noble sentiments, teaches us a better lesson ; in a former war, a subscription was raised for *French prisoners* ; —men who had leveled their muskets at our breasts, and had died their hands in our blood ; but it was enough for generous *Britons* to know they were in distress, — it was enough, that they were at our mercy, and under our protection : we wrested the murdering weapon from their hand, to place therein—the staff of life ; and instead of recriminating with iron chains, we bind them with the ties of gratitude. Knowing that in the sight of God, preferable to the Trophies of War, is the heart that expands at distress ; more precious than the blood of warriors, is the tear of sympathy.

Perhaps in some phlegmatic, may I not say—some *parsimonious* mood, it has occurred, that *subscriptions ought elsewhere to be procured.*” Were this the case, does it follow that *you* are to withhold your charity ? Would you help to stain the page of national guilt, or swell the number of the mean merciless ? But I am warranted in saying the very reverse is the case. The most liberal contributions have been received, from persons of all ranks and persuasions, the poor have cast
in

in their mite, and the rich of their abundance ;
it only remains that you *do likewise*.

THE last objection is—*There are more useful charities.* The objection here proves nothing, for it proves too much. If there are a thousand institutions, one *may*, one *will* strictly speaking have the pre-eminence; there will be degrees of utility, as in goodness: and are none to be relieved unless they are in *torment*? Will the *sinless* only enter into the kingdom of heaven? But let us come home. Alas! Is this *really* the case? Will the gold or silver which you *know*, and what is more, The eternal God, knows you *can* well afford, be so laid out? O my brethren, this is but a delusion of Satan, he wishes you to postpone this and your repentance together;—*whatsoever therefore your hand findeth to do, do it with all thy might*, trust not your life or your opinions to a *more convenient season*! The holy Spirit is, I trust, striving with you; I hope and pray that he may be softening your hearts, for perhaps this last opportunity God will ever afford of shewing your faith, and evidencing your love. Ere another collection may take place, according to all appearance, many of you will be summoned to the bar of that righteous Judge, who has declared—*Blessed are the merciful, for they shall obtain mercy.*

THE objects for whom I plead are *Clergymen*, whom their sacred office has hitherto prevented from Menial labour, and their principles from war. And where could they find employment in a strange country, and with a strange language, were they driven to the cruel alternative? They are men at this moment in the greatest distress, Men of liberal education, and refined manners, which must redouble every pang they feel. Such of us as have been abroad, have returned charmed with the urbanity of their conduct, and the liberality of their sentiments; and our hearts must bleed when we reflect that those who have shewed such humane attention to us, have been massacred in prison, or are pining in exile. Little, alas! Could they foresee the direful change. They once had houses, property, friends and hearers;—demolished are their habitations, confiscated is their property, butchered are their brethren, scattered are their flocks! Once they ascended their pulpits with as little prospect of any alteration as any minister in England; once they had “A fold of which they were the shepherds, the fathers, and the friends:” but now, no more are they conveying knowledge to the ignorant, or consolation to the distressed; pouring instruction on the uninformed mind, or wiping the tear from the penitential eye; but wandering
with

with scarce a covering from the elements, and drying the tears from their own!—Tears of *distress* mingled with those of *gratitude*.

My brethren, I can have no interest in this business any farther than as one who commiserates the unfortunate; I feel I have not ability or eloquence for the task I have at so short notice undertaken, I would to God they had a better pleader,* but even then, one half of their sufferings must remain untold. Their *inward distress*, he only knows who was touched with a *feeling sense of all our infirmities*. 'Tis not always the piteous voice which taught from infancy to whine, affails us with importunity in the streets, and extorts compassion by violent gestures, that deserves relief: But it is more frequently found in the walk of the lonely, where the hand of kindness was never stretched out, and whom the eye of mercy never saw; where the tear trickles—unseen, and the sigh is heaved—unheard.

IMITATE then the good Samaritan, *Go and do thou likewise*; you have lived some of you very

* Convinced of the inferiority of this Sermon to many that have been composed on the same occasion. The Author begs leave to remind—the Critical Reader, that, it is published by request—the generous and humane, that it is for the benefit of the unfortunate. These motives have prevailed on him to send into the world the hasty production of a few hours.

many years, how much in that time has been spent in SIN, how little for *religion*? how *much* has been squandered at fancy's whim, at pleasure's shrine; how little at virtue's call? We do not want you to rob your own poor, or "subtract this bounty from another bounty," but rather, abridge *extravagance*; correct something in the splendour of your dress, the decorations of your house, the frequency of your diversions, the luxury of your tables. Believe me you will not eventually be the poorer; consider what you owe to a good God! Your farms and houses, your health and strength, all you have, all you are, all you can hope to be, are the effects of that love, and the purchase of that blood which was shed on the Cross for strangers and reprobates to every good word and work. Think of THE LORD JESUS CHRIST, WHO THO' HE WAS RICH, YET FOR YOUR SAKES BECAME POOR, THAT YE THRO' HIS POVERTY MIGHT BE RICH; Think on his suffering hunger, thirst, and nakedness—agonizing in the garden—bleeding under the scourge—and suspended on the accursed tree—and you will bless God for this opportunity of testifying your love; as *much has been forgiven you*, you will also love much. Give then, liberally and cheerfully, for the LORD loveth a cheerful giver. Give as you shall wish you had given, when THE TRUMPET

TRUMPET SHALL SOUND, THE DEAD
BE RAISED, AND SMALL AND GREAT
SHALL STAND BEFORE THE JUDG-
MENT SEAT OF CHRIST.

F I N I S.

ERRATA.

PAGE 16 last Line For leaving READ hearing.

21 Note — Heb. x. 30 — Heb. xiii 2.

23 Line 16 — Natural — National

Other lesser Errors the Reader is requested to excuse
and correct.

7 1P 66

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